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Fourth Sabbath Reading.-Sabbath, May 27, 1899.

“He that saith he abideth in Him ought himself also so to walk, even as He (Christ) walked. *1 John 2:6. MISM May 1899, page 220.1*

True Christians are those who abide in Christ; for those who do not abide in Christ are cast forth, and are gathered to be burned. *John 15:6*. The word “ought” implies something owed; therefore the members of Christ’s church owe it to Him to walk as He walked. They cannot walk otherwise, as long as they abide in Him; and if they walk otherwise while professing to abide in Him they bear false witness against Christ. *MISM May 1899, page 220.2*

Now what was Christ’s life here upon earth? He Himself tells us: “The Son of man came not to be ministered unto, but to minister.” *Matthew 20:28*. He gave Himself for the world; He offered Himself as a servant to the world. Therefore if we abide in Him, walking as He walked, we shall likewise consider ourselves servants to all. *MISM May 1899, page 220.3*

“As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to Whom be praise and dominion for ever and ever.” *1 Peter 4:10, 11*. The gift which we have received is the gift of grace, and we have received it freely and abundantly; and as we have received it, so are we to minister the same to others. “None of us liveth to himself.” We have received the gift not for our own exclusive benefit, but only as stewards, that

we may as freely distribute it as we have received it. This is in harmony with our Lord's injunction to the twelve when He sent them out the first time: "Freely ye have received, freely give." *Matthew 10:8.MISM May 1899, page 220.4*

Of course we cannot of ourselves impart to others the grace of God; but we can become workers together with God by making known to others that which we have heard and seen and received. As ambassadors for Christ, as though God did beseech men by us, we are to pray them, in Christ's stead, to be reconciled to God. *2 Corinthians 5:20*. The commandment of the Spirit is, "And let him that heareth say, Come." *Revelation 22:17.MISM May 1899, page 220.5*

Christ came into the world to minister as a servant, and as followers of Him we owe our service. Now we read what He says of His disciples in the last recorded prayer for them. *John 17:18*. "As Thou has sent Me into the world, even so have I also sent them into the world." Our work, therefore, is the same as His. What a wonderful thought that we are permitted to do a part of the same work that Christ came to do! Now turn to *John 17:37*, and read His words concerning why He came into the world: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." Then since we are sent into the world as He was sent into the world, we owe to the world a perfect testimony, both by word and practise, concerning the truth. Christ, Who is the truth, says to His people, "Ye are my witnesses." *MISM May 1899, page 220.6*

We are Christ's representatives here upon earth, to carry forward in the world the work which He began. The world has no means of knowing Christ except through His representatives. In His prayer for His disciples Christ said further, "Neither pray I for these alone, but for them also which shall believe on Me, through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent Me." *John 17:20, 21.MISM May 1899, page 221.1*

Very emphatic testimony as to our duty to the world is borne by the apostle Peter. Read *1 Peter 2:9-12*. "But ye are a chosen

generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises (or excellencies) of Him who hath called you out of darkness into His marvelous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation (that is your course of life) honest among the Gentiles: that, whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation.”*MISM May 1899, page 221.2*

It is for this purpose that Christ has called us to be His servants, that we should show forth His excellencies, and by our good works lead others to glorify Him. Therefore we owe to the world a perfect example of honesty and goodness; in short, we owe them a perfect image of Christ.*MISM May 1899, page 221.3*

As Christ has called us into His marvelous light, it is that we may reflect that light to the world. He is the light of the world (*John 8:12*); but since the world cannot see Him, they must learn of the light from those to whom He has committed it. So He says: “Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” *Matthew 5:14-16. MISM May 1899, page 221.4*

In order to discharge this debt, it is not necessary for Christians to keep calling attention to their own attainments. Christ uttered these words as a direct rebuke to the Jews, who were God’s chosen generation to show forth His excellencies, and who held themselves aloof from the world, and boasted about the great light which God had given to them “as people.” But their light had become darkness just as will be the case with any light that is shut up. Light does not make a noise; it simply shines in the darkness. A light is of no value unless it shines where darkness is. So God wants His people to mingle with the world, not of it, not conforming to it; but letting the light which they have received from heaven shine clearly and

steadily. Are there not many Seventh-day Adventists who in their desire to “get among Sabbath-keepers,” are letting their light almost, if not quite, go out in some large church, and robbing the world of the light which God designed that they should give in the community where He has placed them?*MISM May 1899, page 221.5*

These two points, namely, that it is by doing good rather than by talking, that we are to let our light shine; and that it is to shine in the world, and not in some sheltered nook in which we may hide, are very clearly put by the apostle Paul in *Philippians 2:14, 15*. “Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.”*MISM May 1899, page 222.1*

